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James McGraw (Editor)  
*Olivet Nazarene University*

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THE  
**preacher's  
magazine**

FEBRUARY '77

**PREACHING  
CHRISTIAN  
HOLINESS**

**inside...**

**ABORTION AND THE BIBLE**

The Editor

**I WANT TO BE FREE—IN THE SPIRIT**

Merrill S. Williams

**HERMENEUTICS AND LIBERTY  
OF CONSCIENCE**

Leon O. Hynson

**A CHRISTIAN SOCIOLOGIST  
EVALUATES RULES**

Jerry D. Hull

**HOW TO PREACH OTHER PEOPLE'S  
SERMONS**

Colin Wood

**CHRISTIAN SERVICE AS CHRIST  
SEES IT**

Roy E. Carnahan



THE  
**preacher's  
magazine**

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FEBRUARY, 1977

VOLUME 52 NUMBER 2

**CONTENTS**

- 1** Abortion and the Bible ..... *Editorial*
- 3** I Want to Be Free—in the Spirit ..... *Merrill S. Williams*
- 5** Hermeneutics and Liberty  
of Conscience ..... *Leon O. Hynson*
- 8** A Christian Sociologist  
Evaluates Rules ..... *Jerry D. Hull*
- 10** How to Preach Other People's Sermons ..... *Colin Wood*
- 11** Reflections ..... *C. T. Corbett*
- 12** Christian Service as Christ Sees It ..... *Roy E. Carnahan*
- 14** A Retired Preacher's Lament ..... *Ralph A. Gallager*
- 16** Knowing Him Made the Difference ..... *Practical Points*
- 17** Her Spirit Makes a Difference ..... *Irene Coulter*
- 19** John Wesley on Prevenient Grace ..... *Roy S. Nicholson*
- 21** Evangelism! What? Why? ..... *Mel-Thomas Rothwell*
- 22** Discovering Solutions ..... *Raymond C. Kratzer*
- 23** The Starting Point ..... *C. Neil Straß*
- 24** Seeds for Sermons ..... *Mark E. Moore*
- 27** Gleanings from the Greek ..... *Ralph Earle*

**DEPARTMENTS**

Preacher's Wife, p. 17 □ Wesleyana, p. 19 □ In the Study, p. 24 □ Timely Out-  
lines, p. 29 □ Bulletin Barrel, p. 30 □ Here and There Among Books, p. 31 □  
Preachers' Exchange, p. 32 □ Among Ourselves, inside back cover

## Abortion and the Bible



**T**HE WORD *abortion* does not appear in the Bible, but the issues related to this growing problem are clearly there. The Christian should fill his mind with the biblical message, and the Christian pastor's voice should be heard in the midst of today's increasing hue and cry on the subject.

The proabortion forces base their argument on the premise that the fetus is not a person. The antiabortion people, have unfortunately, permitted this point to become the main issue. So the battle rages, with one side saying, "It isn't!" and the other replying, "It is too!" Since the two sides have not agreed upon a definition of what constitutes a human being, the result can only be an endless argument with the two sides in a shouting match.

The point is, Will abortion please God? Is it in harmony with His will? Is it in line with the life of holiness to which the Scriptures call us? These are the kinds of questions we should be asking, and the Bible is the one best Source for our answers.

Hear the words of the prophet Jeremiah: "Now the word of the Lord came to me saying, 'Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations'" (Jer. 1:4-5, RSV).\*

The Gospel According to Luke records: "And when Elizabeth heard the greeting of Mary, the babe leaped in her womb; and Elizabeth was filled with the Holy Spirit and she exclaimed with a loud cry, 'Blessed are you among women, and blessed is the fruit of your womb! And why is this granted me, that the mother of my Lord should come to me? For behold, when the voice of your greeting came to my ears, the babe in my womb leaped for joy'" (Luke 1:41-44).

In the Galatian Epistle the Apostle Paul writes: "But when he who had set me apart before I was born, and had called me through his grace, was pleased to reveal his Son to me, in order that I might preach him among the Gentiles, I did not confer with flesh and blood . . ." (Gal. 1:15-16).

Thus the Old Testament prophet asserts that God knew him before he was formed in the womb, and consecrated him before he was born. The Lord's handmaiden Elizabeth reveals that her child leaped for joy

\*All scripture quotes are from the *Revised Standard Version of the Bible*, copyrighted 1946 and 1952.

in her womb. And the Apostle Paul declares that God set him apart before he was born. Let the pro-abortionist ignore these and other scriptures if he will. The Christian pastor must bring them into focus.

Space here does not permit the quotation of every passage which has bearing on the question, but there are many. Read, for example, Exod. 21:22-25; Judg. 13:3-5; Job 3:3, 7-10, and 16. Go through Ps. 36:9; 51:5; 104:29-30; 127:3; and 139:13-16. Read Eccles. 11:5; Isa. 44:2; 49:1. Reflect on the meaning of Acts 17:24-25; Gal. 5:13; and Phil. 1:21-24. Put these and many other biblical passages in their proper contexts, and be concerned about how God looks upon human life—be it embryonic or fully mature.

And therein lies a point, if for the sake of argument we wish to consider it. What about the fetus, the embryo, the conceived seed, the potential person, or whatever it may be called? The pro-abortionist would have us see this stage of development as no more than a glob of flesh. He argues this is not a person but a “thing” which may potentially be a person. He claims it is only a blueprint, not a house.

The “blueprint argument” is the best he can do, but it is rather thin. He borrows this analogy from Joseph Fletcher of “situational ethics” notoriety. But there is a significant difference between a blueprint and a fetus. The builder must perform many free, deliberate actions before a blueprint can become a house. But in regard to a fetus becoming a child, the “builders” (parents) already have performed all possible free and deliberate actions. Therefore the blueprint analogy is left bankrupt in logical value, since there is no similarity in the comparison.

On the other hand, when one considers that at the moment of conception the genetic code is determined, and the identity of the person-to-be in terms of intelligence, physical makeup, special gifts, and human possibilities is completely programmed, the act of abortion becomes clearly directed at a particular person.

“But the unborn child is not yet a person, but will some day become a human being,” someone will argue. The answer to this is best illustrated by the case of a man who, in order to prevent a person from reaching his destination, plants an explosive under the hood of his victim’s automobile. The bomb is designed to explode somewhere en route. It thus prevents the arrival of someone “on the way” somewhere. If the fetus were not a person (for the sake of argument) but on the way to becoming a person, then abortion is a violent interdiction, by choice, against the arrival of that potential person at his intended destination. That destination, the Christian pastor would maintain, is to be a radiant, healthy, victorious, holy human being whose life brings glory to God. Would we deny God that glory, and the human fetus that potential?

Sweeping our society today is a broad movement toward so-called sexual freedom, which is actually sexual irresponsibility. The church will do well to confront this movement at its source and boldly proclaim to our world:

“For you were called to freedom, brethren; only do not use your freedom as an opportunity for the flesh, but through love be servants of one another” (Gal. 5:13).

A congregation will suffer if Sunday after Sunday, the pastor feeds his flock a bland diet of intellectual fare unseasoned with emotional spices

## I Want to Be Free—in the Spirit

By Merrill S. Williams\*

**W**HERE HAVE ALL THE 'AMENS' GONE?" wrote Marie K. Wiens in an article for *World Vision*. Indeed, where have they gone?—those spontaneous expressions of the soul once heard so often in church. Are they no longer welcome?

An audible *amen* suddenly surfacing in some church services would draw sideways glances and a "what's his problem?" shake of the head. Are we now too sophisticated to engage in or appreciate a hearty expression of joy or agreement?

Perhaps one reason freedom eludes us is our failure to express joy when we do experience it. Maybe we have quenched the Spirit by our embarrassed silence.

Amens, however, do not necessarily prove either the Spirit's presence or genuine freedom in the Spirit. Some punctuate their pastor's sermons with amens at the most inappropriate times. And we've all been amused by the amen-er who habitually offers his utterances when nothing has warranted it.

Paul said, "Where the Spirit of the Lord is, there is liberty" (2 Cor. 3:17). Freedom in the Spirit is indispen-

sable in the worship and evangelistic services of the church. Yet, too often such freedom appears noticeably and tragically absent.

The obvious prerequisite to freedom in the Spirit is the Spirit's presence. But He comes only when He's invited. And who is responsible for inviting Him? Whose responsibility is it to cultivate a climate conducive to free expression? Usually the pastor must not only sense the need but also take the initiative to provide for such freedom. He will set the pace.

We can't, and shouldn't, seek to manipulate the Spirit as Simon did. But we can provide an atmosphere in which the Holy Spirit will feel comfortable.

Howard A. Snyder, in his book *The Problem of Wineskins*, deals with church structure as it relates to freedom in the Spirit. What he says about structure can also be applied to the general atmosphere of services in the church.

Allow me to substitute the word *atmosphere* for *structure* in the following quotation: "The church must provide [an] atmosphere which . . . [is] . . . sufficiently informal and intimate to permit the freedom of the

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Spirit. There must be a sense of the unexpected and the unprogrammed when believers come together, the excitement of the unpredictable . . ."<sup>1</sup>

I don't wish to argue for dispensing with order and reverence. Freedom is not license. Paul also said, "Let all things be done decently and in order" (1 Cor. 14:40). God designed and created the universe in an orderly fashion and continues to keep an orderly control of things. It pleases Him when we organize a service, knowing our direction and destination. A provision for spontaneity must never become an excuse for indolence.

Mrs. Wiens pinpoints our predicament: "In a sense we're caught in a conflict. On one hand, we demand good music—no mistakes at the organ please—but we want more freedom in singing. We want good preaching, but we don't want to be *presented with a sermon*. We don't want slipshod planning on Sunday morning, but there's something good to be said for varying the program too."<sup>2</sup>

How may we cultivate freedom in the Spirit? One way is to give people something worthy of their expression. *Something to feel* heads the list in William Barclay's threefold prescription every pastor ought to give his people on Sunday morning.

A congregation will suffer if Sunday after Sunday the pastor feeds his flock a bland diet of intellectual fare unseasoned with emotional spices. We all readily agree we reach the door of a man's will through the hallway of his heart.

Catering to emotion alone will leave our parishioners spiritually

hungry. But we will never move them to act unless we strike a chord in the emotive self. If in a given sermon or service we faithfully provide emotional content—something to feel—maybe we will hear more expressions of joy.

Another way to allow for freedom in the Spirit is to intentionally vary the order of service. Some congregations have been subjected to the same old routine—two hymns, prayer, announcements, offering, sermon, and benediction—for years. They wouldn't know how to act or what to do if they found the service changed.

Don't cement the order of service into a mold which becomes too hard to break. Now and then surprise the people. Although they need a familiar setting in which to worship meaningfully, they will appreciate an occasional change. Vary the order. Every six months or a year change the whole order. The variety will delight them like an unexpected ingredient in an otherwise ordinary dish.

Another way to provide for spontaneity in the Spirit is to state occasionally from the pulpit that verbal expression of felt joy is not only appropriate but welcome.

Finally, express yourself. Whether for good or ill, a church often assumes the personality of the pastor. If he comes across stiff and starchy, the congregation will probably follow his example. But if he expresses himself freely and spontaneously, they will be encouraged to do the same.

Our day finds many people emotionally drained and all but devoid of joy. Let us hope they may find some joy inside our churches. Let's encourage them to express that joy. And let's do our very best to provide services that are worshipful but not stiff, informal but not disorderly, free but not sacrilegious.

1. Howard A. Snyder, *The Problem of Wineskins* (Downers Grove, Ill.: Inter-Varsity Press, 1975), p. 97.

2. Marie K. Wiens, "Where Have All the 'Amens' Gone?" *World Vision*, December, 1974, p. 22.

What is the practical relationship between the judgments of the Christian scholar and those of the earnest yet untutored Christian?

## ***Hermeneutics and Liberty of Conscience***

By Leon O. Hynson\*

IT IS NO SECRET that a primary concern of contemporary Christian scholarship is the hermeneutical question. *Hermeneutics* is derived from *hermeneia* in the New Testament Greek, meaning "to interpret or explain what has been spoken or written by another." It involves the serious effort to avoid arbitrariness or mere opinion in biblical study by employing tested principles of analysis. These principles are the acknowledged, although surely debated, rules of interpretation which are employed in studying the various literary forms, styles, and modes of expression in Scripture.

They analyze the metaphors, parables, and analogies by which the Word of God is shared with man. It should not be assumed that these principles are extraneous to the biblical materials studied. Rather, they are built from within that literature and grow out of it, if they are genuine. Quite clearly, of course, every interpreter is a product of his time and brings to his study certain assumptions which will influence his understanding. This can be a plus or minus in his interpretive effort: positively, in assisting him in relating the message to his age; negatively, it may force the message into a particular cultural framework

which weakens its call to repentance and personal and social changes.

The use of hermeneutical principles make possible an assessment of those religious, social, and political dynamics which affected the life and times of the biblical writers. In a series of historical moments, the "divine moments" occurred when the revelatory vision and word was given. It is of crucial importance that we try to distinguish the revelatory word from the vehicles of history, culture, and society which became bearers of God's Word.

In contrast to this sensitive method of biblical study, in which every Christian may participate to some degree, are those familiar patterns of biblical reading which derive understanding, and even doctrine, through intuition, vision, random selectivity, proof texts, allegorical fantasizing, and the like. This often leads to strange and contradictory viewpoints. This approach to Scripture may lead, for example, to the conclusion that Christians should give all of their possessions away and charge no interest on the money they lend.

In the face of the disordered diversity so characteristic of much popular scripture interpretation, we become more acutely conscious of the struggle which Martin Luther experienced in attempting to maintain the

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priesthood of every Christian believer alongside the priesthood and calling of the Christian scholar. This struggle concerned the searching of Scripture by the many or the few. What significance should be accorded the pronouncements of an ancient, structured, ecclesiastical authority in comparison with those judgments of the Christian man standing exposed, vulnerable, responsible ultimately to God.

The issue which vexed the minds of early Protestants continues to demand urgent attention. In the Reformation drama, the actors were the ancient authoritarian church versus the Christian man before God. Today the problem is more that of the *proportion between* the analytical approach of critical reason and the immediate illumination of the Spirit. It is *not*, it *cannot be*, the issue of *either* reason *or* mystic vision; nor is it *either* the views of the learned *or* the insight of the untutored. It is the proportionate emphasis on each, reason and vision, in the Church, the *community of the Spirit*.

Unfortunately there exists the strong tendency to divide what God has joined. In biblical study a conflict may be engendered between Spirit and mind by undisciplined men, both learned and unlearned.

It becomes apropos to ask: Who interprets the Scripture in the Christian community? The plain answer is that all Christians must do this. However, does this mean that biblical interpretation is open to a radical relativism, i.e., that Scripture proclaims whatever *any* man says it means or shapes it to mean? What is the practical relationship between the judgments of the Christian scholar and those of the earnest yet untutored Christian? The latter seems to work primarily on the intuitive level while the former emphasizes carefully developed

principles of biblical study. In fact, the scholar uses both reason and insight as does his fellow interpreter. According to Protestant theology, both of these must exercise the right of private judgment. How then do we maintain balance in the church so that the extremes of authoritative interpreters, whether academicians or churchmen, or the opposite extreme, the tyranny of visionaries who claim to receive their message directly from heaven, do not cause the church to become a modern Babel? In different terms, how may we prevent a repetition of the medieval division of the church into men of higher or lower calling? This may occur when our concern for liberty of conscience is not adequately balanced by an interest in the Word rightly divided; when private judgment is not tested in the forge of the church's insight.

It is not the intention of this essay to propose principles of interpretation. Many others have performed that task. We seek some principles or assumptions which may assist us in preserving both the integrity of biblical interpretation and the right of private judgment. I suggest six:

1. Scholarly competence, training and expertise in Scripture interpretation must neither be exaggerated nor denigrated. The scholar has his interests and presuppositions. So does the untutored reader of Scripture. The former should by his training be particularly cognizant of the difference between the Word God has given and his own interpretation of that Word. The difference is sometimes subtle, but it is imperative that we recognize that a difference exists. By seeing this, we avoid the sterility and inflexibility of dogmatism.

My point here is that Christian humility is essential to the task of interpretation. Certainly the Word of

God given and the Word of God interpreted and preached are inextricably bound together. The preacher who proclaims that Word must at all costs free himself from the arrogance of assuming that his preaching is necessarily to be equated with God's Word. The minister is a servant.

2. The Christian scholar is not freed from potential distortion in Scripture interpretation, nor is the devout reader kept from profound spiritual insights which unveil the truth of Scripture.

3. Ignorance or lack of industry can never be judged virtuous, nor can knowledge and critical judgment be accounted as vice. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). The *right* of private judgment always includes the *responsibility* to faithful and diligent effort.

4. Interpretation which obscures is not interpretation; interpretation which reconstructs the heart of the scriptural message to meet the demands of every theological fad is as problematic as allegorism *was* in early Catholic Christianity or *is* in some modern fundamentalism.

5. Conscience alone is not an adequate source of spiritual guidance (Romans 14). Liberty of conscience without the guidance of the Holy Spirit through the best efforts of critical reasons is a doubtful liberty.

Enlightened conscience must be no more and no less free before God and man than informed reason. Indeed, conscience and reason are inseparable.

6. The interpretation of Scripture involves and includes all Christians as co-laborers in the community of the Spirit. It is the joy and burden of priest and people, learned and untutored. It is a social exercise, not a private party. The community, which like the human body is composed of integral and harmonious parts, uses all of its resources of mind and spirit, of experience gained in a thousand conflicts to amplify the Word which God has given.

Always the Christian stands open and responsible before God for the Word which lives for him in preaching/interpretation. Nevertheless, he stands in the circle of an affirming community which with him presses the continuing reverent quest for the treasures of the living Word.

## On Weakness

It is at our weakest point we excel! For at that point is where we lean most heavily upon God. And where we lean most upon Him and depend upon Him to do the work through us is the place we excel—because *He* does the work.

Our least talent, humanly speaking, often becomes our greatest, as we live with that talent wholly surrendered to God. In my pastoral duties, I feel the least adequate behind the pulpit. Yet I am most complimented on my pulpit ministry, rather than on other areas where I feel more comfortable. For that is where I most depend upon God.

God said to Paul, "My grace is sufficient for thee: for my strength is made perfect in weakness." Thus Paul was able to reply, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me" (2 Cor. 12:9).

—John H. Shank

Christians must do all they do in the name of the Lord Jesus—even the creation and enforcing of rules

## ***A Christian Sociologist Evaluates Rules***

**By Jerry D. Hull\***

**R**ULES, REGULATIONS, procedure manuals, requirements, and other terms with similar connotations create feelings of anxiety in many of us. Frustrations, hassle, and resistance—not affection or visions of laughter and love—come to mind when someone mentions “rules.”

Obviously, rules would be unnecessary if all human beings were both totally self-sufficient and isolates. However, most members of the species are gregarious social beings—thus, it is necessary to devise guidelines for group living.

Are you ever placed in a position where you need to provide a rationale for denominational rules? A study of groups and organizations may provide an additional “handle” by which to understand rules and their enforcement. Sociology purports to be a discipline which provides insight regarding human interaction and group behavior. Can this branch of the social sciences provide valuable ideas about people organized in groups?

The “why?” of rules can be viewed both negatively and positively. First, rules can be regarded as evidence

that there is a basic flaw or pathological quality about human nature. The allocation of power and decision-making is necessary, according to this view, because there is never any group in which all members prefer the good of all or practice the golden rule. Thus, postulated reasons for rules are:

1. To prevent exploitative dominance by some.
2. To establish a “bench-mark” so that both the dominant and subordinate know the range of expectations.
3. Some members are “less equal” than others in their innate ability to make appropriate decisions or act out proper behaviors. Codified rules will prevent unnecessary advantage being taken.

Second, it can be suggested that rules are an endemic aspect of a group—that is, without rules which are clearly understood and enforced, the group will cease to exist. Some of the reasons stated as favoring clearly defined, codified rules are:

1. Rules provide a definition of the group. Norms (acceptable and expected behaviors) establish boundaries which provide individuals se-

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curity and a sense of belongingness.

2. Rules set the group off from all others so that by adherence to its rules its members are clearly distinguishable both to one another and all outsiders.

3. Rules provide a convenient "loyalty test" for members of an organization. Those least committed are either negatively sanctioned or removed. Members showing greatest loyalty are given both higher status and leadership.

4. Clearly understood and enforced rules make behaviors predictable. A setting which has "givens" can provide a bulwark in a universe of change.

5. Rules provide a domain for the expenditure of the organization's energy. Rule-enforcers are constantly calling the group to review its origins and in so doing occasioning a rehearsal which confirms the group's sense of uniqueness.

6. Rules provide reinforcement to the conformist so that they are confirmed in their conclusions that adherence is rewarding and deviance costly.

The history of all human groups is probably sufficient evidence that it is unrealistic to expect a group (of any consequent size or complexity) to exist without clearly defined and faithfully enforced rules. In the church it is probably ill-advised to think it is possible to let the conscience of even Spirit-filled Christians to be the only guideline for the regulation of behaviors and interactions. However, many calls for the removal of some rules, institution of some, and the relaxation of others are often well founded as social changes continue to occur at an even faster pace.

It is not the intention of this essayist to squelch the youthful and/or reformist in any organization, even a Christian one. To feel saddled

with rules and proscriptions is never a pleasant sensation. However, it is the fervent hope of this writer that all members of Christian organizations may do all that they do, in word or in deed, in the name of the Lord Jesus (cf. Col. 3:17)—even the creation and enforcing of rules.

If you have anything at all to do with the creation or enforcement of rules, perhaps you will find the following guidelines useful.

1. In both the creation and the enforcement of rules be sure to focus on behaviors instead of persons or personality traits.

2. Continually review the basic values and underlying principles on which specific rules are (or are supposed to be) based.

3. Constantly try to refine and clarify rules so that they more closely approximate the organization's original purposes and goals.

4. Rules should be constantly reinterpreted so that they are relevant guidelines for the group's members in real-life situations (e.g., aids to righteousness).

5. Rules should be winsomely communicated so that they occasion the increased discipline of the individual adherents—i.e., lead to the internalization of expectations.

6. Finally, rules should be—for a Christian organization it doesn't need to be said—both fair and humanely enforced with evenness toward all. No member of an organization, regardless of status, should consider himself outside the rules.

As I drive to and from work, I pass by a meetinghouse for a group of Christians. The name is Only Jesus Tabernacle. Sometimes such simplicity is attractive. However, rules tied to organizational purposes and goals, continually reinterpreted to be relevant and humanely enforced, can be both advantageous for the adherents and for the glory of God.

# How to Preach Other People's Sermons

By Colin Wood\*

**T**HERE ARE THOSE who think we should not preach other people's sermons. The late W. E. Sangster was clear as to his position. "Plagiarism is a nasty sin" is the statement that commences his section entitled "Don't Steal Other People's Sermons" in his classic book *The Craft of Sermon Construction*.

But there are many who do. It happened to a minister in Scotland. He was horrified to see a certain ministerial colleague slipping into the back of his congregation. Why the embarrassment? Because that day the pastor had chosen to preach one of the unexpected visitor's sermon outlines that had appeared in an issue of the *Preacher's Magazine*.

Although not as many books of sermons are published as there were a few decades ago, the fact remains that sermons and sermon outlines are readily available to the pastor. And the pastor does find himself needing to resort to other people's work for inspiration and preaching material. The young pastor, especially, needs to find more "quality ideas" than he can come up with himself; and for the sake of his people, he will do well to look in places other than his own mind for ideas and outlines. This preacher, for one, is grateful for all the aids to sermon preparation that are found in our *Preacher's Magazine*.

Of course, Sangster was speaking out against wholesale borrowing. He relates in his book an unpleasant incident in which he sat in a service as an unrecognized visitor and listened to someone preach word for word one of his own sermons, including his own personal illustrations. That is the sin of plagiarism. However, we may rightly ask, Why do people publish their sermons and sermon outlines if they do not wish them to be used?

The question now is, How are we to handle and use, present and preach other people's sermons? What do we look for?

First, the text. This must be the place to start. If the scripture does not grip the heart and fire the soul, look no further. Ask yourself, Is this verse relevant and appropriate for my people in these days? The verse might be a challenge, a "wake up" kind of verse, and you know that this call to be stirred up is just what your people need. However, it could be that a verse which brings comfort, assurance, and confidence is what the people need most. Start with the appropriate text.

Second, the outline. And here lies the key to successfully adopting another's ideas. The outline must be made your own. It must pass through the filter of your own thinking and emerge with your ownership on it. This may mean changing the suggested point headings—not necessar-

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ily their meaning, but the words used. Maybe the headings make use of sophisticated and poetic terminology which obviously is not your style. Then choose your own expression—something that has your stamp upon it. You can either call that common gardening tool “a wooden-handled, metal-based implement for the extraction and removal of soil,” or you can call it “a spade.” If you want to adopt, be ready to adapt.

Third, the meat. By this state the mind (conscious and subconscious) should be hard at work. Points of doctrine and truth will come to mind, ideas of presentation, and different needs to be mentioned. There are the original ideas in the sermon outline to fall back on. Develop each point of the sermon, preparing the meat with your own people in mind. Carefully check that everything is relevant to your people and faithful to the context and spirit of the verse. This borrowed sermon now is becoming your very own.

Fourth, the illustrations. Sermon outlines generally leave these out—and perhaps that is a good thing. Illustrations must be relevant and close, both to the speaker and the people. To use another man's illustrations (giving him the credit, of course) immediately brings distance and remoteness. Far better to use your own.

You can preach other people's sermons if you have

- A text that grips you
- An outline you can “own”
- Meat that you have prepared
- Illustrations that are yours.

A final thought. When, with the help of the Spirit, you alight upon a great text and come up with a good outline yourself, use it. Use it in preference to anyone else's sermon or outline. This is the “more excellent way.”

## REFLECTIONS

My dad was born in Cape Breton Island, Canada, of Irish lineage. He was accustomed to hard work and plain talk, and believed in strict discipline for his five offspring. I was the first, and if it worked on me, it was tried on my successors. We grew up with frequent trips to the woodshed for “board meetings.”

One rule of our home was an accountability for our time away from the family hearth. Well do I recall one cold, wintry night in February when I came in near the ten o'clock hour. My father was comfortably located in a rocker close to the warmth of the coal-burning base burner. He called out to his teen-aged son, asking where he had been.

“I was with some friends attending a revival meeting at a new church in North St. Paul. It is called the Church of the Nazarene.” I answered.

“I've never heard of it,” he responded. “What was it like?”

“I liked their singing. Everybody sang. It was lively.”

“Did the preacher preach from the Bible?”

“Yes, did he ever.”

“Did the people say ‘Amen’ during the sermon?”

“How did you guess? They said ‘Amen’ all over the church.”

“Did any of them go forward for prayer?”

“Yes, several. And the people stayed and prayed with them, and they were all having quite a happy time of it.”

“I know what that religion is. That is old-time Methodist. My mother had that when I was a small boy back in Stillwater. We called them the shouting Methodists. Let me tell you, that religion is safe, and you can go back any time.”

That was more than 50 years ago. Yes, I found it safe, and I have been going back ever since. By the way, that was the best-advice my father ever gave me, and I recommend it to everyone.

C. T. CORBETT

A proper view of Christian service will never compartmentalize religion on Sunday from everyday living during the week

## ***Christian Service as Christ Sees It***

**W**HAT DOES IT REALLY MEAN to render *Christian service*? Perhaps the term is understood too narrowly.

Holiness of life is best defined as a right relationship with God and a right relationship with people. Jesus said as much when He gave the two commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind . . . And . . . thy neighbor as thyself." Christian service does involve worship and deeds that directly glorify God—serving mankind in Jesus' name.

God is likened to a good father. A good father not only enjoys the loving deeds and complimentary words of his children, but he is also pleased when his friends do good things for his children. Since all men are the children of God by creation, Christian service then must involve the altruistic service to mankind.

The choir members render a ser-

vice to God when they sincerely praise Him and lead people in worship. We serve God by giving of our tithes and offerings. The pastor serves God by glorifying Christ in his ministry. We serve God when we sing hymns of praise and thanksgiving. But we must also learn to serve God by helping to meet the human and spiritual needs of His children.

People with more liberal views of Christianity who have emphasized only the so-called *social gospel* have neglected that part of service that involves personal holiness and commitment to God. Some evangelicals have moved too far to the other side of the issue and have only talked in terms of service as worship and praise, to the neglect of a benevolent involvement for the good of God's children.

A great cycle of worship and service may begin in Sunday church services. It is here that we celebrate the resurrection of Jesus, the grace of God, and the Christian victory His Spirit imparts. In this setting we should rejoice, give thanks, pray, intercede, and edify each other. At the close of the Lord's Day, the people should be challenged to go out and become involved in the world of men for the good of all in the week that follows. That involvement will mean holy living before others so that



**by**  
**Roy E. Carnahan**

Superintendent  
Washington District  
Church of the Nazarene

God is glorified, and directly witness to Christ's redeeming grace. It will also mean helping people wherever we sense need, and caring about people as God cares about their suffering.

The Christian who has a right concept of service will indeed give himself to holy worship on the Lord's Day, but he will also see that God expects him to invest six other days of work, not only for himself and the support of his family, but by the kind of employment and service that contributes to the common good of mankind. A right view of Christian service does not compartmentalize religion on Sunday from everyday living during the week. A Christian's occupation should be such as benefits mankind and contributes to the common good.

Recently I overheard a Christian doctor testify that he was first of all a Christian and secondly a doctor in order to pay the bills. The intent was certainly meant to put priority on Christian living, but there is really a better philosophy than this. The Christian might well say, I am a Christian first, and also I am a doctor because people need doctors. Incidentally then, by his physician's service, he is able to make a living for his family and contribute financially to God's kingdom.

This concept would challenge Christians to become involved in an employment that is not only within the will of God but also contributes positively to the needs of mankind. The Christian is a farmer because people need food. The Christian is a fireman because people need fire protection. The Christian is a teacher because people need education. The Christian is a carpenter or bricklayer because people need houses. Thus the Christian finds fulfillment during the week because he is not only glorifying God by what he does and

says, but because he is meeting the legitimate needs of others.

This philosophy of Christian service leads people in the selection of good occupations. It puts meaning into life. It also is a guiding principle to keep Christians out of the kind of occupations that do not harmonize with Christian ethics. The Christian would not be employed by a brewery because the total involvement of his secular life would tend to degrade life and create human suffering.

This kind of philosophy also says something about a Christian's involvement in the entertainment and sports fields. What he does in his secular life must meet the challenge of contributing to the common good and not merely by the means of his own living.

This is a time when Christians need to consider the full ramifications of a life of serving Christ.

---

## **"Our People Die Well"**

Many results of the work of John Wesley (and his helpers) could be seen in the changed lives of those who had been led to the Lord. Many new converts were real trophies of grace and lived very differently from the unconverted fellow countrymen.

In the hour of death, there was also a very big difference. Contrary to those around them, the early Wesleyans joyfully entered into "life eternal." Forgiveness of sin, holiness of heart, and peace, already made with God, gave them victory and peace. Mr. Wesley reports many victorious deaths. No wonder he could say, "Our people die well."

Submitted by Robert Emsley

---



A veteran preacher shares his thoughts on a problem that persists in our day—the time lag between the new birth and the experience of entire sanctification

## ***A Retired Preacher's Lament***

**T**HEN PETER SAID UNTO THEM, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38).

I wish I could have preached to my people like Peter preached to those people. But his was an unusual situation. He was fresh from Pentecost, and when he stood up to preach he had the support of the other 119 Spirit-filled members of the Upper Room First Church. His audience also was unusual. They had heard the sound of the Holy Spirit descending from heaven, and when they rushed to the house that was the focal point of this remarkable phenomenon, they saw and heard strange things. They saw 120 radiant, Spirit-filled men rejoicing and speaking in a dozen or more languages. The impact of all this was electrifying.

Peter's sermon was great because

of its simplicity and clarity. His first point was to identify with the Scriptures what had happened in the Upper Room. He then linked his audience with a terrible crime: They had rejected and crucified their Messiah. Proof of this was the resurrection and ascension of Jesus of Nazareth.

"Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear" (Acts 2:33).

The Holy Ghost had no problem in applying Peter's message to the hearts of the listeners. In His new role, He convicted their hearts of sin, of righteousness, and judgment to come. When they cried out to Peter for counsel, his response was simple and to the point: (1) Repent, (2) be baptized in the name of Jesus Christ for the remission of sins, and (3) ye shall receive the gift of the Holy Ghost.

"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls" (Acts 2:41).

Nothing suggests that things did not work out exactly as Peter had prescribed. Those that gladly received the word did repent; they confessed Christ and were reconciled to God, and they did receive the gift of



**by**  
**Ralph A. Gallager**

Retired elder  
Fort Wayne, Ind.

the Holy Ghost. How simple and uncomplicated it was! These people never set a foot upon the wilderness road to Canaan. They did not have time to discover the carnal condition of their hearts. They wanted above everything what they had just seen and heard, the gift of the Holy Ghost whom Jesus had promised to His disciples.

As I review my past ministry against this backdrop of Pentecost, three causes for lamentation come to my mind.

1. Peter had the full support of the entire membership of the Upper Room Church. The radiant witness of 119 Spirit-filled men made a great impact upon Peter's audience. He did not need finespun arguments because he had so many living examples on the loose among the people. The average church has so few good examples and witnesses of this wonderful experience that it gives the preacher very little support. Confirmed travelers of the wilderness road are not helpful when the pastor is trying to encourage souls to seek the gift of the Spirit.

2. My theology betrayed me into directing a disproportionate amount of preaching toward the wilderness-road Christians. Too much time was spent in rearranging proof text and in trying to develop irrefutable arguments to prove that there was a better road to Canaan. Not very many were won to the more excellent way. In spite of admitted hardships, the majority seemed to prefer the wilderness road with all of its droughts, doubts, defeats, and death.

3. I lament particularly the fact that I did so little to encourage the new converts to seek the Comforter immediately. (In Wesley's later years he lamented this same mistake.) I had built no fences to keep them from joining the crowd on the wilderness road. If they get on that road,

it is difficult to persuade them to leave it. The big problem is to discover what can be done to increase the probability that the new convert will follow the pattern presented by Peter and not get lost in the crowd on the wilderness road.

Corrective measures must begin with the sinners. We need to develop in their minds the idea that it is the normal and the expected thing to seek immediately, after conversion, the gift of the Holy Spirit. I will offer only two suggestions to illustrate how we may attempt to solve this problem. Over the years we have drifted into some bad psychology which has led us into two counterproductive concepts.

First, Overemphasis upon "getting saved" has led to the notion that getting people converted is the grand objective of redemption. This is not true. The grand objective is to restore men to fellowship with God. The sinner that seeks God without this in mind is not likely to get very far in spiritual things. It must be made abundantly clear to the sinner that fellowship with God is realized in the abiding presence of the Holy Spirit. Hence he must seek the gift of the Spirit immediately after reconciliation with God.

Second, the term *saved* in popular thought has a ring of finality. If you are saved, you have it made; why seek anything more? To dispel this notion it seems that two things are necessary: (1) Show that the biblical concept of being saved includes both conversion and Pentecost; (2) Emphasize that it is difficult, if not impossible, to retain a justified state without the abiding presence of the Comforter that Jesus promised to send after He left the disciples and returned to the Father. This makes it imperative that the new convert immediately seek the divine Helper. The babe in Christ needs the benefits

of the Spirit's presence to meet the challenges of the new life.

Too many on the wilderness road never reach their destination—Canaan Land (Pentecost). They perish in the wilderness, the native environment of carnality. Churches and preachers under the guidance of the Holy Spirit must cooperate in using every available device such as Scrip-

ture, psychology, examples, logical arguments, and special emphasis to condition the mind of the sinner to follow the pattern outlined by Peter in his sermon on the Day of Pentecost. The new convert must, at all cost, be kept off the wilderness road.

P.S. My most lamentable lament is that there is no second chance for the retired preacher.

## Practical Points

*that make  
a difference*

### Knowing Him Made the Difference!

Dear Son:

I suppose that all of us have a great deal of fear concerning the unknown: A fear of others because we really do not know them.

John was like that. I watched him for a number of months. He held me at arm's length. He could pass me by very easily without saying a word. His conversation was formal and necessary. Never did he enjoy fellowship for fellowship's sake. He was gruff at times and judgmental in his viewpoints.

But one day the pastor got us both in a foursome and we played 18 holes at the city links. Well, you know, before the afternoon was over, we both were laughing at our mistakes, complimenting each other on our drives, and

breaking bread together at the end of the day.

Son, I learned my lesson. He was just as scared as I was. He thought all of the things about me that I thought of him. His fear was expressed through his fear of me, and companionship made the difference.

It is a fact of life that all men put their pants on the same way—but many disguise their dress in attitudes which shade their own authentic personhood. And you know, I made a promise to myself. Regardless of how scared I am of a person, I'm going to get next to him by fellowship, play, prayer, or eating together until I learn to know him. Perhaps a lion will change to a lamb within the hour.

Our pastor has learned such a lesson. He is a friend to all and cares greatly. You see, even the president bumps his head.

Look over your congregation Sunday. If you see one that isn't with you, make plans to see him first. It might be well to take him out to lunch. When he sees you for what you are, you will see him for what he is.

Love,  
*Doc*

FEBRUARY

NAZARENE



FOR  
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and LOCAL  
CHURCH  
LEADERS

Compiled by the General Stewardship Commission

EARL C. WOLF, Executive Director  
STEPHEN J. SORENSEN, Office Editor

● General Superintendent Greathouse

## Lifting Up Christ



OUR QUADRENNIAL THEME goes to the heart of the New Testament proclamation. It heralds the *crucifixion* of Jesus for the world's redemption: "And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die" (John 12:32-33). We proclaim Jesus Christ as the Saviour lifted up on the Cross for the sins of mankind.

Yet Jesus' lifting up means more: It signifies also His *resurrection*. The Cross and the Resurrection constitute two parts of one saving act of God: "[He] was delivered for our offences, and was raised again for our justification" (Rom. 4:25). It was God's raising of Jesus from the grave which made His death efficacious. Apart from the Resurrection, the Crucifixion would have been only a holy martyrdom. By raising Jesus from the dead, God made Him our "wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1:30).

Jesus' lifting up has a still further import: It signifies His *enthronement* as Son of God with power (Rom. 1:4). Thus Peter, on the first Christian Pentecost, announced Jesus' resurrection as the fulfillment of Psalm 16:10, and His enthronement as the fulfillment of Psalm 110:1, and declared that this twofold fulfillment put it beyond question that the same Jesus whom His hearers had crucified was now exalted as the Bestower of the promised Holy Spirit, was now enthroned as both Lord and Christ in the Kingdom (see Acts 2:22-36).

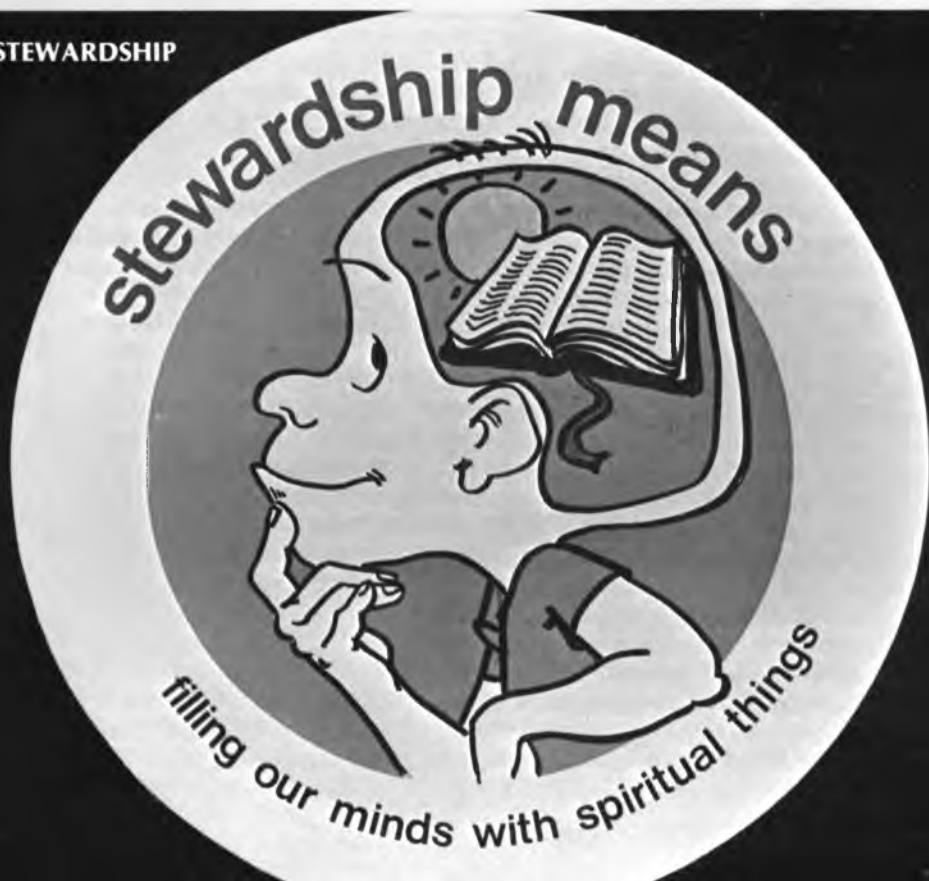
It was the proclamation of Jesus Christ crucified, resurrected, and exalted to the Father's right hand which pierced the hearts of the first hearers and produced the harvest of 3,000

converts. This is the message which is still the power of God for salvation to all who believe!

Jesus Christ, lifted up on the Cross, lifted up from the grave, lifted up to the throne of the Kingdom, is the world's only Saviour. He was lifted up to deliver us from the guilt and power of sin, to baptize us with the Holy Spirit, to come again in order to consummate our salvation and bring the final victory of God's rule in history!

Let us lift up the uplifted Christ. When we preach Christ—Christ humiliated and Christ exalted—He is himself present with the Church in His power to save. He is present in His preached Word. Offering Christ to the world is our sole reason for being.

## STEWARDSHIP

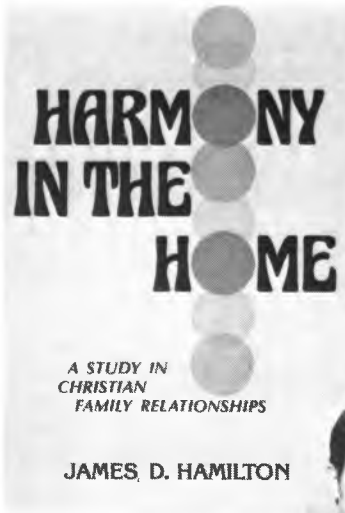


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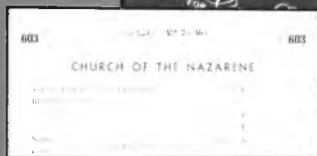
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## SUMMARY OF CHANGES AND ADDITIONS IN 1976 MANUAL WHICH MOST AFFECT THE LOCAL CHURCH

### 1. IN TERMS and TITLES

- A. NYPS to NYI
- B. Church school board to board of Christian life
- C. Board of church extension to board of church properties
- D. General superintendent "sponsor" to "advisor" over department and institutional jurisdictions
- E. Latin Publication Division to International Publication Board
- F. Department executive secretary to executive director
- G. General Stewardship Commission and Division of Life Income Gifts and Bequests to Department of Stewardship
- H. General Stewardship Committee to General Stewardship Council
- I. Communications Commission to Department of Communications
- J. Department of Church Schools & Youth to Division of Christian Life
- K. Department of World Missions to World Mission

### 2. CONSTITUTIONAL

- A. New paragraph 14 expanding statement on entire sanctification and giving distinction between PURE heart and MATURE character.
- B. General Rules in new paragraph 26 listed with positive statements first followed by evils to be avoided. Scripture references are added. The specifics and illustrations to the principles stated are moved to Special Rules.
- C. Regular and Mission Districts are named as the ones who vote on constitutional change ratifications.

### 3. SPECIAL RULES

- A. A rule on *Christian Life* which details specific items in holiness ethic and statements on abortion and homosexuality are added.

### 4. LOCAL GOVERNMENT

- 101. Process for naming local church
- 101.1. Process for changing name of local church
- 102.3. Legal duties for pastor and church secretary are defined.
- 105. Process for church mergers
- 106.1. Requires approval of general superintendent in jurisdiction to dispose of church property from disorganized church.
- 111 & 111.1. A 120-day waiting period required before termination of membership.
- 111.5. Requires approval of District Advisory Board and district superintendent if more than 10 percent of church membership is removed by church board.
- 112.6. District Assemblies during vacation season may allow local annual meetings to be pushed forward to 90 days preceding the Assembly.
- 129.1. Pastor leaving a church and church board secretary must leave a list of members corresponding numerically with last published Assembly Journal record.
- 136.5 & 136.6. Church board prepare annual budget and assign responsibility for monitoring it and reporting to church board.
- 154 to 161.1. Division of Christian Life and board of Christian life assigned duties of Church Schools and church school board.
- 181.1 to 181.2. All *unpaid* as well as *paid* "assistant pastors" require district superintendent approval annually.





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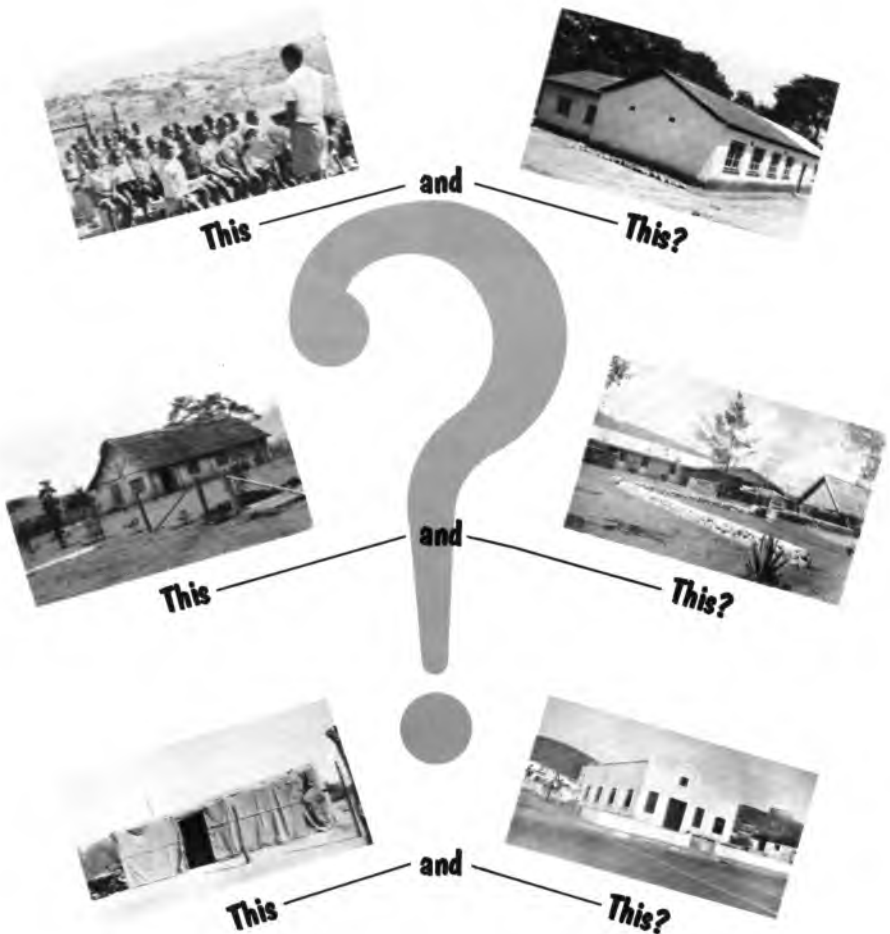
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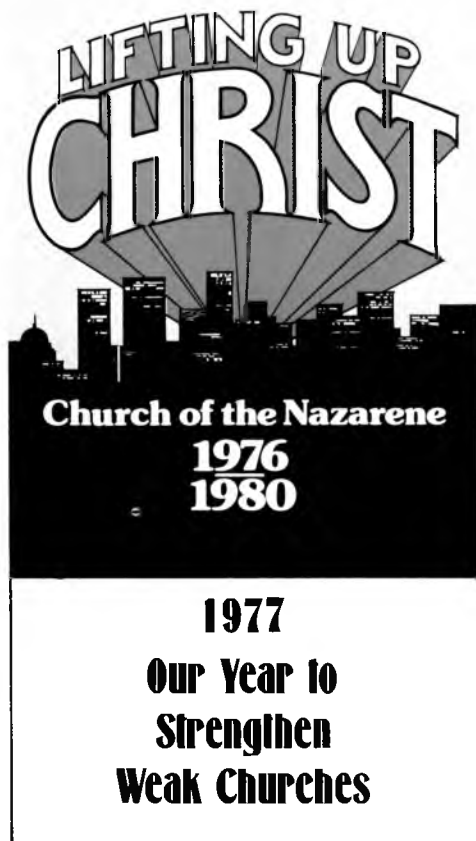
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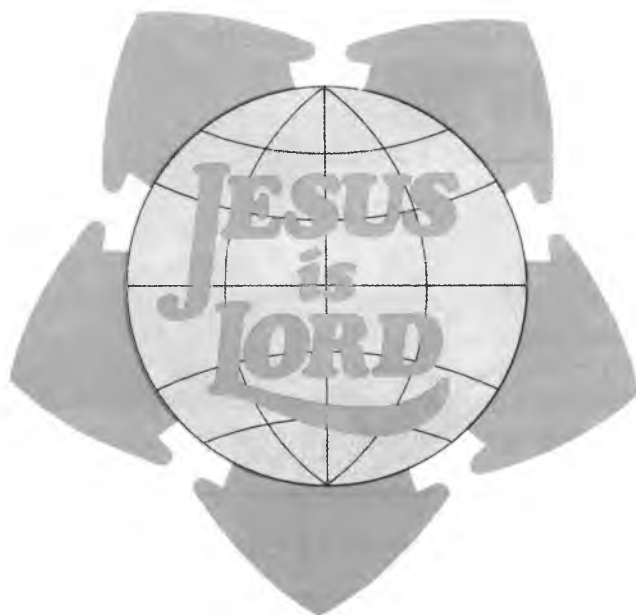
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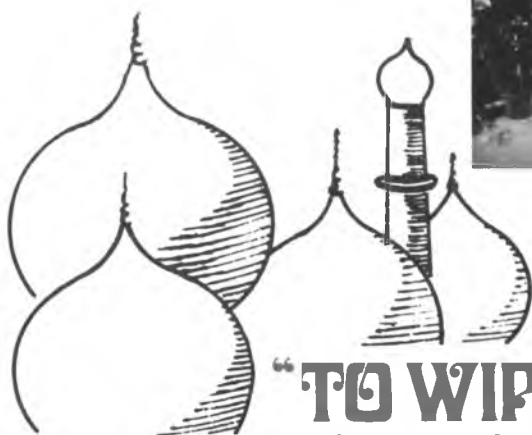
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# THE PREACHER'S WIFE

## *Her Spirit Makes a Difference*

**H**ER GRACIOUSNESS, her interest, her compassion, her great faith, her spirituality warmed our cold, harsh spirits. The youngest to the oldest in our congregation blossomed under her tender, encouraging touch. Dormant talents came to life. People who had never taken any part or responsibility did so that they might not disappoint the confidence she seemed to have in their ability. Her great spirit opened our blinded eyes. Our vision changed from negative to positive, from sordidness to beauty."

These are the words of a young Christian concerning the influence of a pastor's wife on a congregation. Here is a tribute that is both eloquent and beautiful. Little did that pastor's wife know she was letting in rays of sunshine by her attitudes of confidence and trust. She was inspiring and motivating. In an unlikely place she was providing the setting for the personal growth and development of

the people whose lives she touched. Here is a valid illustration of the fact that the spirit of the pastor's wife affects dramatically the spirit of the congregation.

She has influence. If she demonstrates faith and optimism, those around her will pick up that spirit. If the emphasis of her life is on spiritual things, she will silently, and perhaps unwittingly, influence her people in that direction.

If she is friendly, the congregation will likely be friendly. She may be shy or outgoing, but whatever her personality she can have a warm and loving spirit with faith in people and in God, and learn to express it in her own way. A 12-year-old boy said of a man he had just met, "He doesn't like me; he didn't smile at me." Anyone can smile. One friend sang in the choir and another sat in the congregation. They seldom were able to exchange words at church. But one said, "I know by your look that you really care for me." If she really has compassion, interest, and love, it will shine through in her countenance, her eyes, her smile, her handshake, no matter what her personality type.

There are people in every congregation who are reserved. Unless someone deliberately befriends them and draws them out, they may never become what God can really make of



**by**  
**Irene Coulter**

General superintendent's  
wife  
Church of the Nazarene

them. Here is a place where the pastor's wife can put forth a special effort. Perhaps others will then follow with their friendship. Some will push their way forward, but some must be led or they'll be lost in the crowd.

If it is possible, it's pleasant to see the pastor's wife, calm and well groomed, in the foyer of the church before and after services—not dominating the situation with a louder voice than any other, but moving among the people with quiet interest, greeting them, introducing visitors—not gushy or artificial, but with a genuine, outgoing interest. If she is aware, she'll often uncover needs to which she and her husband can later minister. At any rate she'll be offering the warm hand of fellowship to all, and there's no greater privilege. Perhaps she cannot always be there. It could be she has small children to care for, or sings in the choir, or plays the organ, or teaches a Sunday school class. But the freer she is to mingle with, the better. She is really the unofficial hostess, although lay people should share the privilege.

(It is presupposed that she is in all of the services of the church unless illness or circumstances beyond her control prevent it. If she is not there, people feel that something is missing and are let down.)

Of course, just being there will not necessarily be a benefit. It will depend on what she is and what her attitudes are. If she greets people perfunctorily or with coldness of heart, it would be better to let someone else do it. If she has any tendency to be self-centered or cynical with regard to the weaknesses of people or calloused to their needs, her presence will do little good. I know of no way

to make people feel we are really interested in them and love them unless we do have a genuine interest and concern. If we do not actually feel for people, we cannot help them much, for our feeling or lack of feeling for them is more readily sensed by them than we think.

A sensitive, loving pastor's wife can help to bind a congregation together. If she has a magnanimous spirit and loving concern, it will spill over on others. It will affect the people and their attitudes toward one another. Besides, for her it will be true, "With what measure ye mete, it shall be measured to you again" (Matt. 7:2), although this is not her motive if she has true love.

Divine love in her heart will give her sensitivity—not the kind that turns her thoughts inward and makes her conscious of every whisper, but the kind that turns her thoughts outward to the real needs of people. It will help her to be aware of the one who is discouraged, the one who is lonely, or the one who is hurt or sorrowing. She must never be engulfed in a clique. How much better to be able to open up the windows of love and understanding through which God's glory and love can shine into *every* heart.

Openness of spirit enriches the individual and all who come within her influence. Be open to everyone. Be open to God. Open your home. Open your heart. Open your mind. Be responsive and appreciative. Reach out with interest, compassion, faith, and encouragement.

The spirit of the pastor's wife makes a difference—in the atmosphere of the church and in the lives of the people.

**What is discipline? It is the capacity to endure the unwelcome in order to achieve the desirable.**

# Wesleyana



## John Wesley on Prevenient Grace

By Roy S. Nicholson\*

ONE NEGLECTED NOTE in Wesleyan-Arminian theology is that of John Wesley's teaching on *prevenient grace*. All evangelicals admit that one is saved "by grace . . . through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8). All admit that salvation is by grace, "the unmerited favor of God." But a real theological problem stands between the Wesleyan-Arminians and the Calvinists concerning *how* one who is depraved, "dead in trespasses and sin," can possibly desire to be saved. The Calvinists believe that "the first step in reconciliation is regeneration or the awakening of the elect, those whom God has chosen. The next step is effectual calling (which cannot be resisted), followed by repentance, or conversion, faith, justification, sanctification, and perseverance (eternal security)" (W. T. Purkiser, ed., *Exploring Our Christian Faith* [Beacon Hill Press, 1960], p. 272).

Wesley's answer to Calvinism is "prevenient grace," or the grace which goes before salvation (see Wesley's *Works*, 6:509). On this subject

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Robert E. Chiles wrote: "It does not lessen the alienation of a sinful man from God, nor does its exercise count as merit in man's behalf. Through it God strives with man in the midst of his guilt and depravity to bring him to repentance and faith. . . . God gives the power which enables man to will the good, but he does not will for him" (*Theological Transition in American Methodism: 1790-1935* [New York: Abingdon Press, 1960], pp. 162, 161). John Wesley taught that "free grace is all in all." "The grace or love of God, whence cometh salvation, is *free in all, and free for all*."

"First, it is free in all to whom it is given. It does not depend upon any power or merit in man: no not in any degree, neither in whole nor in part. It does not in any wise depend either on the good works or righteousness of the receiver; not on anything he has done or anything he is. It does not depend on his endeavors . . . his good tempers, or good desires, or good purposes and good intentions; for all these flow from the free grace of God; they are the streams only, not the fountain. They are the fruits of free grace, and not the root. They

are not the cause, but the effects of it. Whatsoever is good in man, or is done by man, God is the author and doer of it. Thus is his grace free in all: that is, no way depending on any power or merit in man, but on God alone, who freely gave us his own Son, and 'with him freely giveth us all things.'

"But is it free *for* all, as well as *in* all? . . . The decree is passed: and so it was before the foundation of the world. But what decree?" (*Works*, 7:373-74). Wesley later in this sermon on "Free Grace" quoted a number of scriptures and commented upon them to support his proposition against "the horrible decree of predestination!" (*Ibid.*, pp. 385-86).

Wesley's description of prevenient grace, also sometimes referred to as *preventing grace*, is clearly not saving grace but that which precedes saving grace. "Salvation begins with what is usually termed (and very properly) *preventing grace*, including the first wish to please God, the first dawn of light concerning his will, and the first transient conviction of having sinned against him. All these imply some tendency toward life; some degree of salvation; the beginning of a deliverance from a blind, unfeeling heart, quite insensible of God and the things of God" (*Works*, 6:509).

But this was only one phase of Wesley's teaching. "Salvation is carried on by *convicting grace*, usually in Scripture termed *repentance*, which brings a larger measure of self-knowledge, and a farther deliverance from the heart of stone. Afterward we experience the proper Christian salvation; whereby 'through grace,' we are 'saved by faith'; consisting of those two grand branches, justification and sanctification. In justification we are saved from the guilt of sin, and restored to the favor of God; by sanctification we are saved from

the power and root of sin, and restored to the image of God" (*ibid.*).

The study of this subject of prevenient grace "whereby light, grace, and ability is given to every man sufficient to enable him to repent and believe in Christ" is important to present-day Wesleyan-Arminians. To quote Robert E. Chiles again: "The decisive role given to prevenient grace prior to salvation expresses Wesley's conviction that before man thinks to turn to God, God seeks him. Through such universal grace Wesley relates divine initiative and human response, making salvation wholly of God, yet not without man's participation. In this connection Wesleyan theology may well have a creative word to speak in the more general theological conversation within Christianity" (*op. cit.*, p. 30).

Starkey, quoted by Chiles, observes that "Wesley's assertion of human responsibility grounded in grace enables him to escape the errors both of Lutheran antinomianism and of Catholic justification by works" (*op. cit.*, fn. 18. p. 160).

And Dr. (now Bishop) William R. Cannon wrote: "Wesley goes all the way with Calvin, with Luther, and with Augustine in his insistence that man is by nature totally destitute of righteousness and subject to the judgment and wrath of God. But to this he adds another principle. By the free grace of God given to all men alike at the very moment of birth, they are able to turn again unto their Heavenly Father and to regain the privilege of which by nature they have been deprived" (*The Theology of John Wesley* [New York and Nashville: Abingdon Press, 1946], p. 200). (See also Wesley's *Works*, 6:332-34, Section VI, "The Notion of Adam's Being a Federal Head or Representative of Mankind Considered.")

# Evangelistically Speaking—

## Evangelism! What? Why?

By Mel-Thomas Rothwell\*

“Love is of God”! (1 John 4:7)

“God is love”! (1 John 4:8)

Whatever accouterment or equipment and trappings used, love is not prescribed or performed—it can only be released.

It is freed through vibrant, warm personalities, not programs and complicated technology.

No word of criticism is intended for the ingenious preparation and well-executed methods which insure that release, but love is the expression of persons already redeemed.

God is love, and love always takes the initiative. God did not, nor does he, wait for man's response. He evokes it. That is evangelism.

Love is stimulating, provocative. It bears its own success.

Love moved to man's recovery, for love is redemptive in essence and effect. Wherever love goes, redemption is assured, for love atones and restores.

Love not only saves, it cannot stop short of entire sanctification. It is not ritual or doctrine, but a transformative force changing everyone it touches; changing until the whole is transformed. Love's aim is restoration; its direction is perfection.

Not only is love redemption's compulsion, but at the same time it stands at the dividing of the ways—“Hereby know we the spirit of truth, and the spirit of error” (1 John 4:6). “Love is of God; and everyone that loveth is born of God, and knoweth God” (4:7). Any aspect of

redemption is merely yearning love released. Its tendency is to redeem; it is by its very nature disposed to save. Hence, man's salvation is not an afterthought with God; it is love behaving as love must. Whatever else love may do—purify, engender, or beautify—it must evangelize.

In the blessed dictum “God is love,” everything redemptive obtains. The vertical down-reach is revealed in God's “inbreaking kingdom,” according to Paul Ramsey (*Basic Christian Ethics*, p. 57). All is well with man; his eternal hope is by that divine intervention of love fully assured, for “love never faileth” (1 Cor. 13:8).

But what about the horizontal plane over which the human race is spread? The key is the love of the Kingdom. A direct extension of this burning compassion must in like manner and in all haste be communicated to the ends of the earth.

To complete the mission, to close the circuit, the redeemed of the Lord must step into the gap and touch the needy of earth with that electrifying, transforming, divine love. There is no other evangelism!

Concisely, evangelism is obedient, transforming love laboring on behalf of the lost.

Let us check prayerfully the vital spiritual connections, that warm, heart-felt, divine love may flow through us. Therein will evangelism be born afresh, borne with vigor to the whitened fields.

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# Discovering Solutions

Compiled by  
Raymond C. Kratzer\*



## Suspected Infidelity

When someone informs the pastor of a suspected unfaithfulness on the part of a spouse who is a member of his church, unless he has definite proof, he is to believe the best. He should not become a Sherlock Holmes who seeks to ferret out the supposed infidelity. He should not become involved unless someone is willing to sign a statement and presses an investigation.

A pastor should remember that most of his church problems can be solved through the "foolishness of preaching." He should shy away from the counsel table as his major tool of correction. Nothing is so powerful as the arrow of the Holy Spirit when directed at a corrupt heart through the preaching of the gospel. The pastor should ask God to help him in the preparation of a message—perhaps on the Ten Commandments. And when he comes to the one on adultery, let him have faith that God will drive the truth home to the suspected soul and cause him to return to his senses.

When actual problems become apparent, a leader must not run from them. On the other hand he must be patient, compassionate, and through prayer strive to find God's will in dealing with it. Counsel should be done on the basis of knowledge, and it should not be accusatory.

If a spouse should confess to her pastor that he has been unfaithful, this should be weighed carefully. Counsel should be guarded. Maintenance of the family should be paramount in his book. A program on wholesome family life could be inaugurated in which the pastor could visit this home and others to share some important concepts, and then trust the

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Holy Spirit to build the bridges, repair the damage, and bind up the wounds with the love of God.

## Prayer Language (Tongues)—

*As Confessed by a Member*

Try to discover why this person has sought such an experience. See if this is an easy solution to prayer—being a substitute for the hard work of prayer which is often voiced in the Bible as "strong crying and tears." Is it to satisfy the sensual and emotional needs? Does it last in its totality? Does he want the "gift" or the Giver? Can it be supported by correct spiritual interpretation?

We should show that God is the Author of all language, and logically He does not need to have you approach Him in an unknown tongue. He understands English. He is a God of reason (Isa. 1:18).

Present him with some literature such as Dr. Norman Oke's book, or Harvey Blaney's book on *Speaking in Unknown Tongues*, or Wesley Duewel's book on *The Holy Spirit and Tongues*.

Tell him he is not at liberty to disseminate his doctrine either in private or publicly while he is a part of your church. Be kind to him, but firm. By all means, do not allow him to be in charge of a Bible study or prayer group. Be alert! Elicit a promise from him of complete cooperation in this regard. Remember that this can affect the whole church. Be Bible-oriented and personally armed in handling the problem. "Study to shew thyself approved unto God . . . rightly dividing the word of truth." Do not allow yourself to be placed in a compromising position by saying, "Well, you may have a point; there could be something to your gift." This situation has been examined years ago, not only by our church, but by all thorough, Bible-believing evangelicals, and this phenomenon has come up wanting as correct Bible exegesis. The flurry of today of this infiltration is doing great damage to correct Bible teaching in which spiritually hungry people have been catapulted completely from formalism to fanaticism, missing the mainstream of God's will—sanctification of the spirit.

# THE STARTING POINT

## *The Joy of Expectation*

In the story concerning Jairus and his daughter, and the woman who touched the hem of Christ's garment, there is this interesting introduction in *The New International Version*: "Now when Jesus returned a crowd welcomed him, but they were all expecting him" (Luke 8:40).\*

It is especially important when we worship, or seek anything from Jesus, that we have great expectations. You and I know that this does not always characterize our attitude toward Him.

## *The Voice of God Vs. The Voice of People*

We experience, in our day, the multitude of voices that call for the attention of people. You might want to do a study of the experiences of the children of Israel when they followed the voice of people, as opposed to those experiences when they followed the voice of God.

## *Thirsty Fibers*

I came across a thought as I read after Glen Asquith in *Footprints in the Sand*. In this book, Mr. Asquith mentioned an advertisement for a certain make of paper towel that described the product as composed of "thirsty fibers." Asquith comments: "I am a 'thirsty fiber'".

\*From *The New International Version*, copyright 1973 by New York Bible Society International. Used by permission.

and so is my neighbor. We put feelers out into the world to draw up what we need for fulfillment in all parts of our being. When we cease to be thirsty fibers, life comes to an end."

There are two directions the above thought might take. One, it could introduce thoughts on fellowship and the body of Christ. Two, it could lead into a sermon on Matthew 5:6, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." And the thought might develop to the extent that when we expose the "thirsty fibers" of our souls to the Word, and to God, the promise is that we shall be filled.

## *Thoughts for Holiness Sermons*

Dr. John A. Knight's book *In His Likeness* is filled with good ideas for sermons. And, of course, it is a better-than-average approach to the interpretation of holiness in the Scriptures.

Let me pass along two "starters" from Dr. Knight's book.

The first deals with the consequences of man's sin, and Dr. Knight lists these as (1) estrangement from God; (2) enslavement to Satan; (3) loss of divine grace. In summary of these points, he writes: "Man no longer possessed the glory of his moral likeness to God . . . Deprived of the Holy Spirit as the organizing principle of his being, there could be no harmonious ordering of his faculties, and hence his powers became disordered" (p. 17).

The second "starter" is really something from the pen of J. O. McClurkan, who suggests these items in regard to self: "There is a *sinful* self to be crucified with Christ; a *true* self to be realized in Christ; and a *human* self to be disciplined by Christ" (p. 107).

## *Give Us a Taste for Our Duties*

Dr. George Failing, editor of the *Wesleyan Advocate*, included this item in one of his recent issues: "A Catholic writer criticized the preaching of his colleagues by saying: 'You are never done telling us of our duties and of our defection of duty.



**By C. Neil Strait**

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There is really nothing easier than to put forward a person's duty, and to hand out reproaches costs nothing. As for rules and regulations, we can read them in every bus, every waiting room and restaurant in the town. The thing which is really difficult, and is actually divine, is to give

us a taste for our duties. Beloved preachers, make us love God, or rather, help us to believe in His love for us, and all men."

May God help you and me to give people a taste of their duties, and to ignite their love for God and for others.

# IN THE STUDY

## ***Seeds for Sermons***

**Stewardship Month.** Invite your people to read 2 Kings. Walk the King's highway. In youth week, revival, regular service, let us face the **STEWARDSHIP OF OUR SOULS**, which is the theme for this month.

*February 6*

### **MANASSEH—THE BLACK SHEEP OF THE FAMILY**

**TEXT:** "Manasseh was twelve years old when he began to reign . . . And he did that which was evil in the sight of the Lord" (2 Kings 21:1-2).

**INTRODUCTION:** In Bible study we see people with all their virtues and all their faults. Today we see the heartbreaking

problem of God-fearing parents and a hell-bent son. 2 Kings 21:1-18 is the sad account of a 12-year-old boy who choose nothing but evil for the next 55 years of his life. He did evil (v. 2), worshipped Baal (vv. 3-5), used enchantments (v. 6), etc. Who were the parents of such a sinful son? 2 Kings 18:1-8 tells of his father, Hezekiah, who chose nothing but right. He destroyed evil (v. 4), trusted in the Lord (v. 5), kept the commandments (v. 6). His mother's name, Hephzibah (21:1), means "my delight is in her." His love, trust, unity, faith are all united in that name. What went wrong? We can only surmise.

#### **I. TIME FOR FAMILY**

Was there family time together? One who made a study of the good and bad kings of England made this remarkable statement: The good kings were those reared by their mothers, the bad by nursemaids.

#### **II. TIME FOR FAMILY ALTAR**

Was there a family altar? We must be leaders for God in the home as well as in the church if we will save our families.

#### **III. GOD'S WILL ALL THE TIME**

We could go on, but I feel that chapter 20 may have the key to the problem. At



**by**  
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first reading, it is a remarkable answer to prayer. Hezekiah is told by Isaiah the prophet he will die (v. 1). He prayed he would not die (vv. 2-3). Fifteen years of life are added (v. 6). God withheld His divine will and gave Hezekiah his own will. But in that 15 years Hezekiah fathered the one who destroyed the good of his life. Remember, Manasseh was 12 years old when he began to reign.

Hezekiah was not totally submissive to the divine will of God for his life. This is the self problem of anyone not unconditionally yielded to God's will and sanctified wholly. If we are not sanctified wholly, some day we will cry out as did Hezekiah: "Lord, let me have my way." When we do, we give birth to forces that destroy the good we have done.

Does this excuse the son? Not for a moment! He had to walk over the godly example of his parents, over their love and prayers on his road to hell.

**CONCLUSION:** Hezekiah, tell me, did you choose wisely? Your will over God's will? "No, God was wise. By His mercy, I am in heaven; but in that one time of saying no to His will, I gave birth to the destruction of the good I had done."

Manasseh, tell me, did you choose wisely? "No! I am lost—forever lost—I blame only myself. Oh, that I had listened to my godly father and mother."

*February 13*

## **HIGH COST OF LOW LIVING**

**TEXT:** "They feared the Lord, and served their own gods" (2 Kings 17:33).

**INTRODUCTION:** Chapter 17 tells of the captivity of Israel by Assyria (v. 6), and God's rejection of them because of their sin (v. 18). Finally, one priest was allowed to serve them (v. 27). Israel accepted a sinning religion and: made low priests (v. 32), made low gods (v.33), made low examples for their children (v. 41).

**I. Low Priests—"They feared the Lord, and made unto themselves of the lowest of them priests of the high places" (v. 32). Low living will seek out priests that will allow one to keep on sinning and still "fear the Lord."**

**II. Low Gods—"They . . . served their own gods" (v. 33).**

Such a sinning religion makes it easy to have secret sins (v. 9), trust in past blessings for present security (18:4). They had even made a god out of the brazen serpent made by Moses. Whenever we leave God's standards (vv. 34-39), we lower ourselves. We cannot raise people by lowering standards.

**III. Low Examples—**They "feared the Lord, and served their graven images, both their children, and their children's children" (v. 41). Nowhere is the high cost of low living seen more clearly than in the lives of our children. Too many people would like to keep the Lord as a religious fetish while they go on with a sinning religion.

**CONCLUSION:** Give us a faith that rebels! Hezekiah had a rebelling faith (18:1-7)—"and he rebelled" (v. 7). He rebelled against low living and chose to do right (v. 3). He rebelled against evil and removed it where he lived (v. 4). He rebelled against the forces of evil and conquered in the power of the Lord (vv. 5-7). God give us a faith that rebels against a sinning religion in any form! Revive us now! Save us from paying the high cost of low living.

*February 20*

## **STRENGTH FOR NEW BIRTH**

**TEXT:** "This day is a day of trouble, and of rebuke, and blasphemy: for the children are come to the birth, and there is not strength to bring forth" (2 Kings 19:3).

**INTRODUCTION:** In Bible reading we see how Bible books and Bible people are not isolated islands one from the other. This chapter is unique in that it is recorded also by Isaiah, word for word (Isaiah 37).

Note the setting of the text. In 18:19-25, the king of Assyria says to Israel: Your allies won't help you (v. 21), your God won't help you (v. 22), you can't help yourself (v. 23), just surrender (v. 31). Then comes chapter 19. Hezekiah goes to the house of the Lord to pray (vv. 1-4, 14-19). Rabshakeh of Assyria continues

to sow doubts and discouragement (vv. 8-13). Isaiah gives assurance of victory (vv. 6-7, 20-34). Victory is of the Lord (v. 35).

#### I. THIS DAY IS A DAY OF TROUBLE

"The children of Israel were the Church of God. There had been among them a great falling away. Ten-twelfths of the tribes had gone into idolatry, and into captivity." "Assyria is the worldliness of today that attacks the Church on every side." "Rabshakeh is the culture of the day, challenging the faith of the Church of God which is left . . . to tell us faith in God is vain."\*

#### II. THIS DAY IS A DAY OF REBUKE

"Here is a people found capable of conceiving hope and confidences, but there is not strength to bring them forth." "We thrill with the pangs of inability." "We are pregnant with a great hope for men to be born again, sanctified and made holy through the blood of the Lamb. And yet to translate it into human life . . . we cover our faces at the altar of God and cry . . . 'There is not strength to bring forth.'"\*

#### III. THIS IS A DAY OF BLASPHEMY

"Again came messengers with a letter full of blasphemy, in warning to not deceive himself by trusting in God."\* Hezekiah prayed: "O LORD our God . . . save thou us . . . that all . . . may know that thou art the Lord God, even thou only" (v. 19). "Hezekiah and Isaiah had the victory at the altar of God." "Whenever there is real faith, God begins to issue the bulletins of victory from the throne."\*

CONCLUSION: "What I ask is that the King may be on his knees in the temple, that thy will, the king of thy being, may be at the feet of Jesus with a broken spirit. That the prophet, thy conscience, shall be gazing up to God so intently that God can issue to you today the bulletin of victory."\*

February 27

#### THY SPIRIT—MY SPIRIT

TEXT: "I pray thee, let a double portion of thy spirit be upon me" (2 Kings 2:9).

INTRODUCTION: In 1 Kings 19:19-21, we read how Elijah cast his mantle on Elisha, and how Elisha left all and became a disciple of Elijah. In following Elijah, Elisha saw God's man and man's God. He wanted to live like his master. Dr. Howard Hamlin said it well: "Be careful what you set your heart upon, for it shall surely be thine."

#### I. GOD'S ELIJAH

Elisha saw in his idol (and do not we all have those who inspire us?):

A. A man of courage who did not yield to the evil of his day.

B. A man of calling who felt assured of himself and what he was doing.

C. A man of confidence who believed God.

#### II. ELIJAH'S GOD

Elisha saw also a great God who:

A. Guides His own—go to the water (1 Kings 17:3); go to the widow (17:9); go to witness to Ahab (18:1).

B. Hides how own—Jezebel threatens Elijah's life, and God directs him to safety (19:1-2).

C. Provides for his own (17:4, 14).

#### III. THY SPIRIT—MY SPIRIT

Elisha had seen the genuine and would settle for nothing less than Elijah's God and Elijah's spirit.

One day a jeweler showed me a beautiful "diamond" ring a lady had just brought into the store. It looked so nice. Then he said, "Let me show you a genuine diamond." I saw a luster and depth of beauty that the best synthetic diamond could not equal. I remember that little incident and pray: *God help me to have the luster and depth of a genuine spirit of God.*

Elisha's prayer was answered (2 Kings 2:10-15), and his life gave witness to the fact. "The spirit of Elijah doth rest on Elisha" (v. 15).

CONCLUSION: Dr. H. C. Benner said, "If one generation fails to carry the message and spirit of the founding fathers, it will be lost forever, for the next generation can never know the spirit of the first."

\*Quotes are from P. F. Bresee's message "War and Victory," *Sermons on Isaiah*, Nazarene Publishing House, 1926.

By  
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# Gleanings

from the Greek

## 2 Corinthians 2

### Determined (2:1)

It is the aorist of the verb *krino*, which most frequently in the NT is used in the sense of "to judge" (so translated 88 out of 114 times in the NT). But its original meaning was to "divide" or "select." Buechsel writes: "The most common meaning is 'to decide' . . . 'to judge,' 'to assess' . . . Hence, though the word is most commonly found in legal terminology, it does not belong here either exclusively or by derivation" (TDNT, 3: 922). The definition that fits here is the third one given by Arndt and Gingrich: "reach a decision, decide" (p. 452).

### Sorrow or grief? (2:1-5)

In these five verses we find the noun *lype* twice, and the verb *lypeo* five times. The noun also occurs near the end of v. 7. It is translated "heaviness" in the first verse, but "sorrow" in vv. 3 and 7. The verb is rendered "make sorry" in v. 2, "grieved" or "caused grief" in v. 5. The NASB consistently translates it "cause sorrow" (vv. 2, 5) or "made sorrowful" (vv. 2, 4). This is probably best—to catch the repeated emphasis.

### Anguish (2:4)

The word *synoche* (only here and Luke 21:25) comes from the verb *synecho*, "hold together" or "press on every side," and so "oppress." Koester says of this passage: "Paul is referring to the tribulation and affliction which he suffered through hostility at Corinth. He uses the same terms as those used by the OT Psalmist when speaking of the distress

which God's enemies caused him" (TDNT, 7:887).

### Overcharge? (2:5)

"That I may not overcharge you all" (KJV) certainly does not convey the correct meaning. Today "overcharge" means to charge too much. This is not the idea here at all.

The verb is *epibareo* (only here and 1 Thess. 2:9; 2 Thess. 3:8). It literally means "to put a burden on, be burdensome" (A-S, p. 168).

Arndt and Gingrich say that *hina me epibaro* in this passage "seems to have the meaning 'in order not to heap up too great a burden of words'—*in order not to say too much* [cf. NASB]<sup>1</sup> . . . although there are no examples of it in this meaning. Other possibilities are *exaggerate, be too severe with*" (p. 290). The NIV probably catches the correct sense: "If anyone has caused grief, he has not so much grieved me as he has grieved all of you, to some extent—not to put it too severely."<sup>2</sup>

### Punishment (2:6)

The noun *epitimia* (only here in NT) comes from the verb *epitimao*, which first meant to honor someone. Then it came to have the sense "to mete out due measure," and so "to censure, rebuke" (A-S, p. 176).

Similarly, the noun first had a good meaning. But in Greek inscriptions it means "punishment." Stauffer says that here it is "a technical term in congregational discipline for the censure of the church" (TDNT, 2:627). The guilty member had been sufficiently punished by public censure.

### Devices or schemes? (2:11)

The word *noema* is found five times in 2 Corinthians (2:11; 3:14; 4:4; 10:5; 11:3) and only once elsewhere in the NT (Phil. 4:7). It is translated three ways in the KJV: "mind," "device," "thought."

This noun comes from the verb *noeo*, which in turn comes from *nous*, "mind."

1. From the *New American Standard Bible*, copyright © The Lockman Foundation, 1960, 1962, 1963, 1968, 1971.

2. From the *New International Version*, copyright 1973 by New York Bible Society International. Used by permission.

So it basically means "thought." But Arndt and Gingrich note that in classical and Hellenistic Greek it also meant: "purpose in a bad sense; design, plot" (p. 542). The NASB and NIV both have "schemes."

### Satan (2:11)

This is a Hebrew word taken over into Greek (and other modern languages). It means "adversary" and is used frequently in the Septuagint for human adversaries.

Alfred Plummer, in the ICC volume on 2 Corinthians, writes: "Of the Scriptural designations of the evil one, four are found in this Epistle: 'Satan' (here, xi. 14, xii. 7), 'the serpent' (xi. 3), 'Beliar' (vi. 15), 'the god of this age' (iv. 4). Elsewhere St. Paul calls Satan 'the tempter' (1 Thess. iii. 5), 'the devil' (Eph. iv. 6, etc.), 'the evil one' (Eph. vi. 16), 'the prince of the power of the air' (Eph. ii. 2)" (p. 63). He goes on to say: "It is not necessary to dwell on the obvious fact that here and elsewhere he regards the evil power which opposes God and the well-being of man as a personal agent. Excepting xii. 7, *Satanas* [Greek form] always has the article in the Pauline Epistles. So also most frequently in the rest of the NT. But, whether with or without the article, *Satanas* in the NT is always a proper name which designates the great adversary of God and man" (pp. 63-64).

### Rest (2:13)

The Greek word is *anesis*, which has been taken bodily over into English as a trade name for what is supposed to give rest. "Rest in my spirit" is translated "peace of mind" in the NIV.

### Causeth us to triumph (2:14)

In the Greek this is *thriambeuonti hemas*. The verb *thriambeuo* had a technical meaning. In the great Liddell-Scott-Jones *Greek-English Lexicon* two interesting definitions are given. The first—"lead in triumph, of conquered enemies"—applies to Col. 2:15. The second—"lead in triumph, as a general does his army"—fits here (p. 806).

Plummer thinks that the first of these definitions fits both passages. He says of the present one: "The victorious com-

mander is God, and the Apostles are not His subordinate generals, but His captives, whom He takes with Him and displays to all the world. St. Paul thanks God, not for 'always causing him to triumph (AV), but for 'at all times leading him in triumph.' The Apostles were among the first to be captured and made instruments of God's glory" (p. 67).

But why not both? Delling majors on the first point, but seems to approach the second. After speaking of the prisoners of the Roman emperor being led in the triumphal procession, he says: "In 2 C. 2:14 Paul describes himself as one of these prisoners. But he regards it as a grace that in his fetters he can accompany God always and everywhere (. . . as his missionary) in the divine triumphant march through the world" (TDNT, 3:160).

### Savour or fragrance? (2:14, 16)

The Greek word is *osme*. ("Savour" in verse 15 is another word, *euodia*, which we might differentiate by translating as "aroma.") The best rendering for *osme* is "fragrance."

Plummer expresses beautifully the meaning of this in the light of the context. He writes: "When a Roman *imperator* triumphed, clouds of incense arose all along the route; and in the triumph-train [procession] of the Gospel, the incense of increased knowledge of God is ever ascending. The Apostles cause this increase of knowledge, and therefore they themselves are a fragrance to the glory of God, a fragrance that is life-giving to those that are in the road to salvation, but will prove deadly to those who are on the other road" (p. 67). In this last sentence, Plummer is including the context of verses 15-16.

### Corrupt or peddle? (2:17)

The verb *kapeleuo* (only here in NT) comes from *kapelos*, "a huckster" or "pedler." Thayer says that the verb means—with the accusative of the thing (here "the word of God")—"to make money by selling anything; to get sordid gain by dealing in anything, to do a thing for base gain" (p. 324). He goes on to say: "But as pedlers were in the habit of adulterating their commodities for the sake of gain . . . *kapeleuein ti* was also

used as synonymous with *to corrupt, to adulterate*" (pp. 324-25). He favors this sense here. But "peddle" (NASB, NIV) is certainly a viable translation, and perhaps the best. Paul was not peddling the gospel to make money.



## Walk with God

**TEXT:** "And Enoch walked with God: and he was not; for God took him" (Gen. 5:24).

### INTRODUCTION:

- A. God created man for fellowship.
  - B. The joy of man's earthly journey is determined by the nearness of that fellowship.
  - C. Our earthly walk determines our eternal destiny.
- I. ALL MEN WALK AROUND GOD, BUT MANY NEVER SENSE HIS PRESENCE**
- A. Men are daily enshrouded by the beauty of God's great world of nature.
  - B. The beauty of life itself is the glorious gift of God.
    - 1. Life in the soil of God's earth
    - 2. Life in plants, trees, flowers
    - 3. Life in the animals of the wild
    - 4. Life in civilized man
  - C. God's bountiful and glorious provisions are taken for granted.
- II. MANY MEN WALK TOWARD GOD BUT NEVER REACH HIM**
- A. Many follow Christ "afar off."
  - B. Earthly interests hinder.
  - C. Man's attention of the "inner man" is diverted into thinking that there are other things more important.
- III. SOME WALK NEAR TO GOD, ONLY TO TURN AND GO THEIR CHOSEN PERSONAL WAY**

- A. As God's voice speaks, many are almost persuaded.
- B. As the Spirit of God convicts, many almost decide to go with God.
- C. As men sense God's love, they become almost committed to His divine will and purpose. But no!

### IV. WHAT GREAT JOY TO KNOW THAT WE ARE WALKING WITH GOD

- A. Each step we take, we know that He will guide us.
- B. When we walk WITH God, He can hold our hand: of faith; of failure; of trust; of fear; of assurance; of doubt.
- C. When we walk WITH God, He can take us with Him. "He was not, for God took him."

### CONCLUSION:

- A. Walk WITH God for the joy of your journey
- B. That He may walk with you
- C. That others may join you
- D. Through eternity's gate.

—J. WALTER HALL, JR.

## Outlines for a Sermon series from Ephesians

### SCRIPTURE: Ephesians 3

- I. STEWARDS OF GOD'S GRACE (3:1-6)**
  - A. Determine your gift.
  - B. Develop your gift.
  - C. Deploy your gift.
- II. THE ETERNAL PURPOSE (3:7-13)**
  - A. A place for Christ Jesus
  - B. A place for the Church
  - C. A place for each one of us
- III. HE IS ABLE (3:14-21)**
  - A. Paul's conviction of prayer
  - B. Paul's concern for the church
    - 1. The fullness of God—strength
    - 2. The fullness of the Holy Spirit—power
    - 3. The fullness of Christ—love
  - C. Paul's confidence in Christ

RON FRY





## I DON'T BELIEVE IN PLEDGING

**Car salesman:** "You're getting a real buy here. Your old car serves as down payment, and you have 36 months to pay the rest at 8 percent interest."

**Customer:** "Where do I sign?"

**Clerk in appliance store:** "We'll give you two years to pay for your new refrigerator. What could be fairer than that?"

**Customer:** "Where do I sign?"

**Real estate salesman:** "Isn't this home a beauty? Just think—30 years to pay! We'll even put the closing costs and insurance into the monthly payments."

**Customer:** "Where do I sign?"

**Stewardship representative:** "Now about our church's program. It will need the full support of every member. We would like to invite you to make a pledge for the new year."

**Church member:** "What? Are you crazy or something? Tie myself down for 52 weeks? No, sir. I don't believe in pledging. Times are too uncertain."

—Selected

*A lion met a tiger as they came beside a pool.*

*Said the tiger, "Tell me, why it is you're roaring like a fool?"*

*"That's not foolish," said the lion with a twinkle in his eyes.*

*Now a rabbit heard them talking, and he ran home like a streak.*

*He thought he'd try the lion's plan—but his roar came out a squeak.*

*A fox came to investigate, had luncheon in the woods.*

*So when you advertise, my friend, be sure you've got the goods.*

**Sitting and wishing**

**Won't change your fate!**

**The Lord provides the fishing,**

**But YOU have to dig the bait.**

*If you look like your passport photo, you aren't well enough to travel.*

*The thermometer of a church is its prayer meeting.*

\* \* \*

*Sometimes the way to straighten out a youngster is to bend him over.*

\* \* \*

*An unfailing mark of a blockhead is the chip on his shoulder.*

**I'd rather have some little flower  
From the hand of a friend that's  
true,**

**Than tears upon my casket shed  
When with this world I'm through.**

**I'd rather have a handshake  
And a smile that I can see,  
Than flattering when my heart is still  
And this life has ceased to be.**

**So bring me all the flowers today,  
Whether pink or white or red;**

**I'd rather have one blossom now  
Than a truckload when I'm dead.**

—Selected

## RESPONSIBILITY

**"Am I my brother's keeper?"**

**Men even to this day  
Keep asking Cain's old question  
In his guilt-conscious way.**

**No, not your brother's keeper,  
For Jesus blazed another  
True path for men to follow:  
You are your brother's brother.**

Selected

**Trust God without terms.**

\* \* \*

**If you would have God's guidance,  
you must make spiritual things your  
main business.**

\* \* \*

**The way we are facing has every-  
thing to do with our destination.**

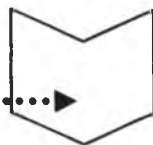
\* \* \*

**If it's big enough to talk about, it is  
big enough to pray about.**



# HERE AND THERE

## AMONG BOOKS



Conducted by the Editor

All books reviewed may be ordered from  
your Publishing House

### **The Dynamics of Personal Follow-up**

By Gary W. Kuhne (Zondervan, 1976.  
207 pp., \$2.95.)

The chapter titles tell the story in an area where we all need help. (3) Developing a Meaningful Relationship with a New Believer, (4) Planning for Follow-up, (6) Motivational Factors, (7) Tying It All Together, and two forms of appendix on appointments and a personal worker's bookshelf. The author is president of Campus and Lay Mobilization—formerly with Campus Crusade.

### **A Reader's Greek-English Lexicon**

By Sakae Kubo, Andrews University Monographs, Vol. IV (Zondervan, 319 pp., \$9.95)

This is one of the most useful and practical volumes available for the Greek language student who needs renewal or substantial help.

"In this lexicon, entries appearing in a given book of the N.T. fewer than five times are presented verse by verse rather than alphabetically. By this arrangement the reader is able to use the lexicon in his reading of a passage of Greek without having to turn its pages frequently."

When the word appears more than 5 times and less than 50 in the entire NT, they are listed at the beginning of the Bible book under "special vocabulary." All others are listed in Appendix I. This new arrangement aids the student in his reading of the Scripture.

One only has to open the lexicon to see its unique mapping and help to the

Bible student. I would recommend this to any pastor who is a little "rusty" with his Greek.

The author is professor of New Testament and seminary librarian at Andrews University Theological Seminary.

OSCAR REED

### **God's Surprises**

By Larrie Webb (Abingdon, 1976. 175 pp., cloth, \$6.95.)

The author is a bishop in the United Methodist church (Illinois area), and the author/narrator of the radio series "They Found Life Worth Living." He is also the author of *Discovering Love*.

"The book clarifies the drama and power of God and the Holy Spirit and its potential in our lives. For those who are searching for more meaning in their lives, this book will open doors to spiritual growth that has passed by unnoticed."

### **Discovering an Evangelical Heritage**

By Donald W. Dayton (Harper and Row, 1976. 147 pp., \$3.95.)

This is a fine study of the early evangelical awakenings that parallel some of Timothy Smith's writings. He consistently points out the prophetic stance of many of the evangelicals in American society.

This study "sets down the proud record of those inspired reformers and rings out a clarion call to modern evangelicals to follow their example." The author deals with abolitionism, feminism, social welfare, etc., with names such as Jonathan

Blanchard, Charles G. Finney, Catherine Booth, and others. Here is a book worth reading.

## Preachers' Exchange



FOR SALE: *Messages of Faith and Hope*, by C. H. Spurgeon, with sketch of his life, first edition (1889), 400 pp. Also the following (all first editions): *Platform Aids, Clerical Library; Stepping Heavenward*, by E. Printiss (1880); *Funeral Sermons and Outlines*, Wm. E. Ketcham (1899); *Some Christian Convictions*, Henry Sloan Coffin (1915); *The Great Commission*, John Harris, D.D. (1887); *300 Evangelistic Sermons*, A. Webb, D.D. LL.D.; *The Book of Joy*, John D. Harris (1917);

*Camp Meeting Sermons*, by many evangelists (1913); *Counsels to Converts*, Augustus C. George (1866). Prices on request. S. T. Moore, 211 West Park Ave., Greenfield, Ind. 46140.

WANTED: Seminary student desires back issues of *Christianity Today* (before July, 1972). Let me know what you have. Steve Blankenship, 12326 3rd St., Grandview, Mo. 64030.

WANTED: Wesley's Works, Expositions, Gray and Adams Commentary, and other sets and holiness books. My concern is the reprinting of old-time holiness books. Write for a list. J. Edwin Newby, Newby Book Room, R. 1, Box 742, Noblesville, Ind. 46060.

Items for this Exchange may be either WANTED or FOR SALE, but must be confined to old periodicals and out-of-print books. All response should be directly with the advertiser and not with this office or the Nazarene Publishing House. We are glad to render this free service on these terms. This service not available to bookstores or laymen.



**COMING**  
**next month**

### ● Staying Power

In a frenetic world where "hurry" is the catchword, it is time to put perseverance in its proper place.

### ● The Emergence of a Postpreaching Era

The priority of preaching is undergoing a radical reappraisal on many fronts.

### ● The Minister as Priest

The Old Testament concept of "priest" can be seen as it relates to today's pastor.

### ● Objectives of Hospital Calling

Hospital calling can be easier, faster, and more effective when a few guidelines are followed.



## AMONG OURSELVES

The social and moral issues of our day cannot be ignored, and the pulpit is the place where God's Word should be proclaimed as it relates to these needs. Occasionally, even an editor bestirs himself to speak up and be heard. So it is that he rushes in "where angels fear to tread" from time to time. Controversial though a subject may be, isn't it great that we can be "free in the Spirit" (p. 3) even as we sit down and discuss (without allowing our emotions to distort our reason) a subject like abortion (p. 1)? The dedicated Christian scholar who takes a hard look at rules and regulations understands such issues (p. 8), and our approach to the meaning of the Scriptures (p. 5) prevents our falling into error as so many have done. Through it all, God is patient with us, and by His grace brings us where He wills that we stand (p. 19). We hope there is an unusual spirit of prayer upon the people of God during these trying times. As they face the vital issues the world faces, the salt of their saving witness will not lose its savor.

Yours for souls,



### EASTER SERVICE ALL FOR JESUS

**NEW!**

By Gladys H. Leach. A unique presentation for choir, reader, and speaking group. Narrative is from the Scriptures, interwoven with six simplified and abbreviated selections from Stainer's famous oratorio the *Crucifixion*. Especially suited for the choir with limited rehearsal time. Performance time, approximately 15 minutes.

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### EASTER CANTATA CAN IT BE?

Written by Larry Mayfield in contemporary style. A combination of solos, narrative, dramatic choral speech, and personal testimonies to depict the predicament of humanity and point to the risen Christ as our Solution. Performance time, approximately 55 minutes.

<b>MB-387</b>	Choral Book	<b>\$2.95</b>
<b>L-7120</b>	Stereo Album	<b>\$5.98</b>
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<b>MU-7120</b>	Accompaniment Tape (7" reel)	<b>\$35.00</b>
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<b>MU-551</b>	Service Folder Package of 100 /	<b>\$3.50</b>

Examination copies available to any program director or choir leader upon request.

### EASTER CANTATA THE WEEK BEFORE

By Ed Seabough and Bob Burroughs. This recent cantata for adult choirs brings the Easter message to life with a contemporary sound, enhanced by flute and optional guitar, handbells, finger cymbals, and brass quartet. Its beauty and inspiration will make a lasting impression of events leading up to the Resurrection. Performance time, approximately 25 minutes.

<b>ME-18</b>	Choral Book	<b>\$1.50</b>
<b>L-218</b>	Stereo Album	<b>\$5.98</b>
<b>L-218C</b>	Book/Album Combination	<b>\$6.45</b>

### EASTER PROGRAMS PROGRAM BUILDER #14 LATEST!

Compiled by Grace Ramquist. Save hours of searching for materials and planning a well-rounded Easter program. Offers an excellent variety of music and graded program materials for kindergarten through young adult with no duplications of previous Builders.

**ME-114** **95c**

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